E6:1:
E:36:

THE INFANTS PLEA FOR BAPTISME:

OR,

CHILDRENS BAPTISME justified by undeniable Consequence out of Holy SCRIPTURE;

VVritten for the Recalling and Restoring of some erronious and mis-lead PEOPLE, now living in the Parish of *CHERTSEY*, SURRIE.

BY

THO. HASTLER, *Vic. ib.*

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THE INFANTS PLEA FOR BAPTISME.

Childrens Baptiſm juſtified by undeniable Conſequence of Holy Scripture.

ALL they who have right to the Promiſe of Salvation, and doe belong to CHRIST and his Kingdome, ought to be received into the Church by Baptiſme.

But Children have right to the Promiſe of Salvation, and doe belong to CHRIST and his Kingdome: Proved, *Acts* 2. 39. *Mark* 10. 14, 15, 16. and *Luke* 18.16.

Therefore, Children ought to be received into the Church by Baptiſme.

The contrary Opinion to be abhorred, proved likewiſe out of Scripture.

That Opinion which makes CHRIST worſe than his Word is to be abhorred by all true Chriſtians.

But the denying Baptiſme to Children makes CHRIST worſe than his Word.

Therefore that Opinion is to be abhorred by all true Chriſtians.

The Aſſumption thus proved.

The denyall of that which hath been obſerved, and practiſed through the whole Chriſtian Church, is a denyall of that which makes CHRIST worſe than his Word.

But the denyall of Baptiſme to Children is a denyall of that which hath been obſerved and practiſed through the whole Chriſtian Church.

Therefore the denyall of Baptiſme to Children makes CHRIST worſe than his Word. For,

Our *Lord Jeſus* hath promiſed to be with his Church to the end of the World, *Mat.*28.20. And by his Spirit to lead her into all Truth, *Joh.*16. 13. Now our Saviour would not have ſuffered his Truth to faile by ſuffering his Church in all Ages and Places to practiſe Childrens Baptiſme, if it were not according to his

Will

Will and Word : ſo that either we muſt acknowledge this uninterrupted practiſe of the Chriſtian Catholike Church to be aſſiſted by *Chriſts* Word of promiſe, and directive Spirit, or that he hath been leſſe than his Word of Promiſe, and to have failed his Church in leading her into all Truth ; which, is higheſt blaſphemy, to affirme.

The miſ-underſtanding of thoſe Places and Practiſes in the new Teſtament, which require Teaching, and Repenting, and Believing to go before the Sacrament of Baptiſme.

Firſt, it is grounded upon a generall miſtake of Time and Perſons, at the firſt tendering of the new Covenant and their entring into it. That which accidentally happened to the Churches at their firſt gathering, being to be gathered then of Aliens grown up, and Strangers to the Goſpell-Covenant, is miſ-applied to the continuall ſtate of the Church : not knowing, that a thing may be expreſly commanded for ſome condition of a Church, which may not be ſo for continuance, as *Exod.* 12.11. *And thus ſhall yee eate it,* ——that was onely for their firſt, not for ſucceeding Paſſeovers, wherein they ſhould not have ſuch a ſpeedy journey to take. And ſo, at the firſt gathering of the Chriſtian Church of Aliens, the command was, firſt, make Diſciples, bring them to Repentance, and to Believe in the Name of *Chriſt*, and then Baptize them. So was the command to the Apoſtles, and their practiſe in the firſt gathering of Churches ; but after the Plantation of the Chriſtian

Faith in all Nations, this command of *Christ* is not in that ſenſe to be expreſt, nor to be extended to Children of theſe Chriſtians gathered; nor is there in Scripture any example of any in that kind; nay, by the Baptizing of whole Houſholds, and the practiſe of the Church in ſucceeding Ages (which is the beſt and moſt certaine comment upon controverſiall Texts of Scripture) it appeares that after the firſt gathering of Churches, then the Children of believing Parents were to be Baptized, being fæderally holy, 1 *Cor.* 7.14.

Secondly, obſerve Gods œconomy and diſpenſation in the firſt exhibition of the Sacrament of the new Covenant: Thoſe that were grown up when Baptiſme was inſtituted (as *Abraham* was when Circumciſion was inſtituted) and Aliens that are not admitted till they be grown up; theſe ought firſt to be Taught, and after teaching to manifeſt Faith and Repentance, before admiſſion to Baptiſme. And ſo that diſpenſation of Baptiſme concerned Aliens at firſt gathered to the Church; and not thoſe that were to be Baptized in the progreſſe of a Church. And now, if we were to deale with Aliens we muſt obſerve the order preſcribed touching Aliens, firſt to Teach, and then to Baptize: But Children have that right in the Covenant by their Parents, which inherit *Abrahams* privilege, that Aliens, and firſt Contracters and Stipulators had by Teaching and Faith.

Thirdly, though Children cannot make or ſeale a Covenant, yet they are capable of a Covenant ſealed to them. As Lands are many times ſealed to Infants, the benefit whereof they may know and enjoy when grown up: ſo may *Chriſt* ſeale the privileges of the Cove-

Covenant to Infants, the benefit whereof they may enjoy, and when grown up both understand them and answer them. I Purchase House and Land for me and my Children: I that am the first Contracter and Purchaser, ought to be of understanding, and to have capacity to passe the Deeds, and to doe all duties and homages thereunto belonging, which yet my Children being Infants cannot doe; and yet they have present intereſt and firme right to that House and Land even in their Infancy, by vertue of my Contract and Purchase not onely for my selfe, but them too: and when they come to riper yeeres they stand obliged to performe the same duties and homages, that I did performe at the first Contract and Purchase. It is easily applied to the case of Infants Baptisme. The sum of all, and the reconciling of all places of *Scripture* alleged against Childrens Baptisme standeth even thus; We are to consider the dissimilitude of time, and different condition of persons, when, and to whom, the order of *Christs* command first issued forth, and was purposely intended: It was at the first gathering together and planting of the Christian Church, at the first contracting and stipulating of Aliens who were then to become Christians, and at their first entring into the Covenant; and it is meant expressely of those that are grown up, not of Infants. And therefore no sound conclusion can thence be drawn against Childrens right to Baptisme; for these are virtually comprehended under *Christs* command, virtually I say, that is in its principles, from which it may be evidently gathered by undenyable consequence, (for though Baptisme of Infants be not set down in that Precept of *Christ* formally, or expressely,

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in ſo many words, yet it's ſet down in it virtually in ſuch Principles as naturally infer it) And ſo in the progreſſe of a Church Infants have another kinde of œconomy or Order of admittance into the viſible Church, as externally within the Covenant of believing Parents.

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FINIS.